

The Holy Cross Magazine



Emmanuel, our King and
Lawgiver, the Desire of all nations and
their Salvation: Come and save us, O
Lord our God.

Antiphon to the Magnificat
December the twenty-third

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The Holy Cross Magazine

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1950

"The Word Was Made Flesh"

By KENNETH R. TERRY, O.H.C.

IN the beginning was the word, . . . And the Word was made flesh." In these two brief sentences from the first chapter of St. John's Gospel is summarized most simply the doctrine of the Incarnation. The majestic and clearly defined statements of the "Quicumque vult," while in striking contrast to the simplicity of the Gospel, neither adds to nor subtracts from their content. ". . . it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His Mother, born in the world; Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting: Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood. Who although he be God and Man, yet he is not two, but one Christ; One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether; not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and Man is one in Christ. . . . This is the Catholic

Faith, which except a man believe faithfully, he cannot be saved."

It is no longer necessary today, fortunately, to apologize for being dogmatic. We are living in an age of dogmatism. Political theorists, economic experts, social reformers and not a few brave scientific minds do not hesitate to tell us what we must believe if we are to be saved from the chaos we choose to dignify by the name of civilization. Surprisingly enough it is among many Christians that dogma is looked upon with suspicion, and no wonder since the crisp outline of a definition makes an unpleasant demand upon faith and tests our convictions. The muddle-headed notion that "it doesn't matter what a person believes as long as he is doing good," is still a popular theory in some circles. The fact that no one acts except upon some belief or other about himself and the world in which he lives is nonchalantly ignored.

In contrast to this hazy and shallow supposition that belief is unimportant, the "Quicumque vult" reminds us in rather sharp terms that "except a man believe faithfully, he cannot be saved." In other words, it is necessary for us to know the nature of God and the nature of Man if we are to make any sense whatever out of the world

in which we live. Right action depends upon a right belief about God, Man and the world of time and space. If we are to know what we must do, we must first know what we are to believe.

Christianity is an historical religion. It is rooted in a revelation of God to man culminating in the Incarnation and communicated by historical facts. It is the revelation of Eternal God in time and space through His Son, Jesus Christ. In Christ, God's purposes for the world and man are fully revealed. As a scientist begins with the given data of his particular field of study, so we begin with God's revelation of Himself in the God-Man, Jesus Christ, in order that we may know "what we shall do." (Acts 2:38)

Prefer absolutely nothing to the love of God.

—*Rule of St. Benedict*

What then does the doctrine of the Incarnation tell us about God?

The Incarnation means that the divine Word or Son of God united to himself in the womb of the Blessed Virgin Mary a complete human nature, complete both in body and soul. His body was made of the substance of Mary by the overshadowing of the Holy Ghost; His soul, like other human souls, was created by God and infused into His body. The Person of this human nature was not created, as in the case of you and me, but was the pre-existent and eternal Son of God, the second Person of the Blessed Trinity. As Father Mascall says in his book, *Christ, the Christian and the Church* (p. 3) "There is thus in Christ a new creation of manhood out of the material of the fallen human race. There is continuity with the fallen race through the manhood taken from Mary; there is discontinuity through the fact that the Person of Christ is the pre-existent Logos. In Christ human nature has been re-created by the very God who was its first creator; and the new creation is effected, not like the first creation by the mere decree, of omnipotent will—"Let us make man in our image"—but by the Creator himself be-

coming man and moulding human nature on the lineaments of his own Person. Christ is thus quite literally the Second Adam, Man in whom the human race begins anew, but while the first Adam was, for all his innocence, only God's creature, the Second Adam is the Creator Himself. In him human nature is made afresh, and in him the monstrous distortion which succeeding generations have inherited from man's first disobedience, and which theology knows as original sin, has no place."

The sole moving cause of the Incarnation was the love of the Father revealing Himself to man in order to bring about reconciliation between the sinner and God through the Person of His only begotten Son, Jesus Christ. "For God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation of our sins." (I John 4:9-10).

In the Incarnation, God is revealed to us as Personal and not as a mere abstract and impersonal Being. The personality of God is the very life of Religion, and the Incarnation shows us God as sympathetic to human conditions, loving and patient in our weakness, and seeking communion with His creatures. The main message of Christmas to the world is the true and proper personality of the Creator and his love for us as revealed in His Eternal Son, "who came to us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made Man." Through the Incarnation which is the most perfect, full and complete revelation of God made to man, God became intelligible to man as One who loves and knows and understands his deepest needs and desires. From the abstract and infinite He brought Him into the concrete, where He may be understood and loved. He emptied Himself, not by changing His divinity, but by assuming our changed

ness." (St. Augustine, *De Trinitate*. 7:3). In brief, the Incarnation reveals to us the nature of God as our loving Father, seeking to win back fallen man to union with Him through His love made visible in the Person of His Son.

What then does the Incarnation tell us about ourselves and the world in which we live? The Incarnation was the taking up of human nature into personal union with the Godhead, and thus is the consecration of the whole material order. "One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God." "The religion of the Incarnation is irreconcilably and forever opposed to every system and every theory which fails to take account of the true dignity of the material order. Manhood and womanhood, the human body, even the irrational and inanimate creation have been redeemed and consecrated by Him who made them at the first. The Incarnation is indeed the setting of the seal of God to His own sentence at the beginning upon everything that he had made, that 'behold, it

was very good.'" (Eck H.V.S., *The Incarnation*). The material world of things is essentially good because it was first created by God and has subsequently been recreated by Him through the Incarnation of His Son when He took human flesh of the Virgin Mary and became man. As Dr. Temple says, "The word became flesh; the word did not merely indwell a human being. Absolute identity is asserted. The Word is Jesus; Jesus is the Word. And it is said that the "Word became flesh" because "flesh" is that part of human nature commonly associated with frailty and evil; commonly, but not necessarily. In Jesus the flesh is the completely responsive vehicle of the spirit. The whole of Him . . . flesh included . . . is the Word, the self-utterance of God." (*Readings from the Gospel of St. John*). Evil does not lie in matter but in the misuse of material things by man for his own purposes rather than the purposes of God. Consequently, as Dr. Dunphy reminds us in *The Living Temple*, "Man himself is a sacrament, a union of matter and spirit; and



THE FLIGHT INTO EGYPT
By Giovanni Bellini

(Courtesy of the National Gallery of Art, Washington, D. C.)
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his duty consists not in getting rid of his body or of his animal nature, but in spiritualizing them, making them the ready instruments of his soul, of his personality."

In one sense of the word, the Incarnation of the Eternal Son was not only the fulfilment and summary of God's self-revelation, but also the starting-point of a new order of things. It not only set a fresh standard, that of Jesus Christ, our perfect example, but it was above all the re-creation of humanity by its assumption into personal union with the Godhead. "The supreme purpose for which the Divine Life took our nature, was made visible to us, was not that we should see it, but that we should receive it." (Frost, *The Art of Mental Prayer*). "Factus est homo ut homo fieret Deus." (St. Augustine, Sermon ix., *de Nativitate*.) In the Incarnation the whole of human nature and of human life was affected. The Son of God took our human nature in order to cleanse and to elevate it by union with God Himself. Christ summed up into Himself, all mankind, not only a part of it; He expressed in His life not some one mark of perfection, but all; not what is the best characteristic of some particular period of history, but all that is best in all time. All mankind, all time, every race, both sexes, finds in Him its centre and archetype. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus" (Gal. 3:28. R. V.). We are, as St. Paul tells us, a "new creature" (2 Cor. 5:17) if we are "in Christ." For then there is made over to us all those great blessings which were infused into humanity

by its union with the Godhead in the Person of the Son of Man. "As He changed the water into wine, so He enriches and ennobles what before was poor and common place; as He cleansed the leper, so He cleanses human nature from the defilement of sin; as He made the lame to walk and maimed to be whole, so He strengthens what is weak and makes the crooked straight; He opened the eyes of the blind, so He enlightens the darkness of ignorance and sin; as He raised the dead, so He quickens in the newness of life that which is ready to perish." (Eck, *The Incarnation*). Thus every man who has received from the First Adam a share in that sin-stained humanity which is transmitted to all his descendants, may receive "by the washing of regeneration and renewal of the Holy Ghost" (Titus 3:5) a share in that same humanity cleansed and ennobled by the Second Adam. Henceforth it is in the power of every man to obtain a share, by Baptism, in the Sacred Humanity of the New Head of his race; as St. Paul teaches, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27) "Thus it is that the Incarnation is brought into touch with the life of every man; thus it is that what the Incarnation by its purifying and ennobling power did for the human race as a whole can be appropriated by each man who shares that nature." (Eck, *ibid.*)

As our human nature has been affected by the Incarnation of the Son of God, so also human life in all its circumstances, under all the conditions amid which it is lived, has been sanctified by the life of Jesus. There is no stage of human existence through which the Son of Man did not pass, no stage of human existence which His "infinite worth" as being also the Son of God, did not sanctify by His passing through it. In Dr. Eck's chapter on "The Incarnation and the Common Life" this thought is beautifully brought out when he writes, "He was poor, and poverty is thenceforward consecrated as a holy state. He was content to work as a carpenter, and work is restored to the place of honour which it had before the fall; he sorrowed with the sorrowful and went weakened its glory by the sweat of toil."



them and wept, and tears and sorrow are prever sanctified by the tears of the Lord incarnate."

In the Person of Jesus Christ all mankind is lifted up into a personal union with the Godhead. He who is our Lord and our God is now also our perfect example, revealing in His life what man was meant to be when he was created in the Image of God. "For the first time in the Incarnation the full consequences of sin are made apparent, because we can place side by side what we are with what we were meant to be." (Bicknell). The Incarnation is God's way of renewing the Image which man had marred by sin. As St. Athanasius writes, "And how could this be done save by the coming of the Very Image Himself, our Saviour Jesus Christ. Men could not have done it, for they were only made after the Image; nor could angels have done it, for they are not the Image of God. The Word of God came in His own Person, because it was He alone, the Image of the Father Who could recreate man made after His Image. In order to effect this re-creation, however, He had first to do away with death and corruption. Therefore He assumed a human body, in order that in it death might once for all be destroyed, and that man might be renewed according to the Image. The Image of the Father only was sufficient for this need. . . . He, the Image of the Father, came and dwelt in our midst, in order that He might renew mankind after Himself, seeking out his lost sheep. . . ." (*De Incarnatione*)

In His will is our peace.

—Dante

The Incarnation was the divine answer to human non-attainment and the remedy for man's sinful estrangement from his creator. In the humanity of Jesus Christ there is a new creation. So it is that the Incarnation is the perfect fulfilment of man's religious need and brings within his reach the adequate object of all religious experience. "As the Eternal Object incarnate, He is the focus in history of all forms of revelation; and so the life-story of the Incarnate Lord



is the supreme event of history, the goal towards which the universe as a developing system of events had previously moved, the starting point from which all its subsequent history flows. From this point of view, we can see why it is that Christianity is *par excellence* the historical religion. It is so because it is God's answer to the need of His creatures." (Thornton, *The Incarnate Lord*, p. 429).

Each one of us, then, is to be brought into vital union with the Person of the Incarnate Lord. For Christianity is differentiated from other creeds by the fact that it does not consist in "obedience to a law or even in following an example, but in union with a Person" (Illingworth, *Expositor*, series iii, vol. iii, p. 169). That union is effected on God's side by the great gift of His only-begotten Son Jesus Christ, and by our appropriation of that gift by faith in the Person of Him who is both God and Man. Christ appeals to us even as we appeal to Him, "by the mystery of the Holy Incarnation." By that which He has done for us He appeals to us to cooperate with the grace which gives us a share in His work. For "without me ye can do nothing." "But I can do all things through Christ who strengtheneth me" (Phil. 4:13). It is through union with the Person of Christ in Baptism that Christian life is made possible; it is through devotion to Him that Christian life is inspired and kept true. For "The Christian is a man to whom something has happened, something moreover which is irreversible and which penetrates to the very roots of his being; he is a man who has been re-

created in, and into Christ" (Mascall, *Christ, the Christian and the Church*). This union with our Lord is so close that St. John Eudes can write, "The Christian life is nothing else but a continuation and achievement of the life of Jesus in each one of us."

"Always and everywhere He is consecrating human nature and human life. On the one hand, He Himself by passing through it has clothed with unspeakable sanctity all that pertains to the truth of our nature; on the other, we ourselves can sanctify all that we do by doing it in His name. Joy and

sorrow, love and pity, work and rest, death and the grave, the commonest actions of daily life, not less than the glorious deeds of the martyrs—all can be sanctified and ennobled and glorified by those who are consciously doing them in union with that humanity which our Lord assumed in the moment of His conception, which He bore spotless and perfect through life and death and in which He sits at God's right Hand enthroned forevermore." (Eck, *op. cit.*)

All the way to heaven is heaven, for He said: I am the way.

—St. Catherine of Siena



The doctrine of the Incarnation proclaims the infinite love of God in a way which man can understand and in a way to which he may respond. "The Saviour of us all, the Word of God, in His great love, took Himself a body and moved as a Man among men, meeting their senses, so to speak, halfway, He became himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which He, the word of God did in the Body." (St. Athanasius, *De Incarnatione*). "He who has seen Me has seen the Father." Thus the doctrine does not proclaim a barren metaphysical speculation, but the fact that in the flesh Jesus Christ God-Man of the love of God manifested unto us, "and we beheld his glory

Behold, the Great Creator makes
Himself a house of clay.
A robe of virgin flesh he takes
Which he will wear for aye.

Hark, hark the wise eternal Word,
Like a weak infant cries;
In form of servant is the Lord,
And God in cradle lies.

Before that cradle, let us kneel in a spirit of worship and love, joining with our Lady and St. Joseph, with the shepherds and the angelic host, and sing "Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Amen. Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest."

"Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

The Second Sunday In Advent

THE COLLECT

Blessed Lord, who hast caused all holy scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The only thing in life that, in the last analysis, is important, is the soul's preparation for the final Coming of our Lord. Whatever we can learn which can help us in this is of paramount and eternal importance. All other knowledge is vain and passing. How am I using the knowledge which I am daily acquiring of His divine revelation? Am I using it to learn more of God and of His love, of my duties to Him and to my neighbor, and of the happy privilege of serving Him? "Thou, O Lord, art full of compassion and mercy."

We say that God *has caused all holy Scriptures to be written for our learning*. There was nothing accidental about this great work. Things do not happen in the Kingdom of God, they are caused. The Bible is the Church's teaching in its most important and necessary form. God inspired holy men to write down the good news in order that we might know "the certainty of those things wherein we have been instructed." God's purpose will be frustrated unless we co-operate in seeking to learn His truth as He has revealed it in the Scriptures. It is a dreadful thought that I can defeat the eternal purpose of God for me by neglecting to learn and live according to the divine revelation He has given for my eternal benefit. "Teach me, O Lord, the way of thy statutes; give me understanding and I shall keep thy laws, yea, I shall keep it with my whole heart."

The work of acquiring the knowledge of

God's Word is not to be a casual one. It involves labour. First, we hear the Scriptures read in Church, The Gospels, The Epistles, the lessons in the Offices. But what we read we must return to again and again, prayerfully and attentively. "Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart unto thee that I may fear thy Name."

If we are faithful in seeking His truth, the Holy Spirit will more and more open our understanding, as did our risen Lord for the two disciples on the way to Emmaus on the first Easter evening, that we may see and grasp all that is written in the Scriptures concerning Him. And it will not only be that we shall know and understand what might be written concerning Him, but we shall know Him. Pray Him, as did those disciples—"Abide with us."

The Church sets before us with strong emphasis the mode to be employed in using the Scriptures. We are to hear them with close and reverent attention as they are set before us in the Liturgy. We are also to *read, mark, learn*; and these are three important and practical words. They imply definite study of Scriptures to this end, that we may have full knowledge of their meaning, and their application to our inner life. And this is to lead to what is essential, namely, that we *inwardly digest* the precious truths thus revealed, that through this method we may grow more and more in the way of eternal life. To digest what we receive is to assimilate it to ourselves, to make it our own. We need to ponder these things which are committed to us, turning them over and over in our minds as did the Blessed Mother in regard to the revelation and fulfilment of the truths of the Incarnation. "Mary kept all these things and pondered them in her heart."

There is a world of difference between *knowing God* and *knowing about God*. I may have all the information about Him that it is possible to gather from His revelation of

Himself, and from the experience that men have had with Him, but this would not carry me far unless I knew Him as a little child knows a loving Father. Only through such knowledge can we be filled with the *patience and comfort of thy holy Word*. Patience involves perseverance, holding fast to what He gives us, and never growing weary of going forward in His love and knowledge. What a mighty comfort lies in His Word, what a spiritual solace and strength! We should pray the Holy Spirit so to inspire us, that we may find in our hearts a message for every occasion of perplexity, a joy in every occasion of hearkening to what the Lord God will say concerning us. Contemplate the blessed assurance, "Whoso keepeth His word, in him verily, is the love of God perfect."

If we do these things we shall be indeed able to *embrace and ever hold fast the blessed hope of everlasting life*. To embrace this blessed hope means to love it, to take it to our hearts, to find joy in it. Advent is the season of hope. Hope is the spiritual, supernatural virtue, or power which the Holy Ghost infuses into the soul at baptism and enables us to have a confident and joyous expectation of those things which are sure to come to pass, because He has promised them, and His promise cannot fail. Hope gives us a participation in the glad, unbroken, imperturbable sense of security which God possesses in Himself. Strong in this hope we shall have no fear when we think of His Coming, for in that great Day we shall "look up and lift up our hearts for our redemption draweth nigh."

The Third Sunday In Advent

THE COLLECT

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

Saint John Baptist was sent to prepare the souls of men for the Coming of our Lord. This great work of preparation still goes on and will continue until the end of time. The ministry of the Church today is engaged in making ready the souls of men for His final Coming to judgment. But in order that thy prayer be answered, we must cooperate with what the Holy Spirit is doing through the work of the ministers and stewards of His Mysteries. The Spirit of God is as active today as He was in the pentecost days, labouring to bring souls into union with God. If we respond and cooperate with Him there can be no doubt that the glory of God will be accomplished in ever increasing measure, through our ever deepening sanctification. God employs definite means and instruments for His work with souls, and He has ordained His Sacraments as the chief means we are to use in order to lay hold upon and develop in our lives His gifts of life and grace. There is no other way appointed, and the Spirit has been sent to guide us in this way. Am I faithful in using the Sacraments? Am I watchful for the leading of the Spirit, and for His voice in my conscience, mindful of the truth, "that as many as are led by the Spirit of God, they are the sons of God."

The call of the Baptist was "Repent ye." The call today comes as it did of old to *the hearts of the disobedient*, to those who have violated the will of God. The life of the world can be governed by one of two wills only—either the loving will of God, or the will of Satan, which evil will I make my own every time I consent to a temptation to sin. It is of paramount importance that I, through regular self-examination, discover the sins I commit against God, for I cannot repent unless I am aware of my offenses against Him. Wherein have I failed to obey His call, and if I have failed, have I heeded His loving summons to repentance? Pray for the gift of repentance. Of myself I have no power to repent; therefore, we are taught to pray: "Create and make in me a new heart."

The purpose of the call of God is *to turn the hearts of the disobedient to the wisdom of the just*. Only a foolish and unwise heart

s deliberately disobedient to God. He never follows the faithful and willing heart to lack the true sense of spiritual values, or the power to pursue and lay hold on the blessing He is offering. Those who obey His word are the wise, and are accounted righteous in His sight. Disobedience to God is the essence of folly, for we well know that it can work nothing but eternal loss and woe. In baptism I was made "partaker of the divine nature," and thus I became a sharer in the wisdom of God. Does my daily life show that I am amongst the wise ones of God, in the company of the righteous where His love places me? Hear the blessed promise. "They that be wise shall shine as the brightness of the firmament," and if we fear that this is beyond our reach, let us recall the joyous assurance of the apostle: "If any of you lack wisdom, let him ask God that giveth to all men liberally, and upbraideth not, and it shall be given him."

The earth is made heaven for us, because the bounteous grace of the Holy Spirit is poured out.

—*St. John of the Cross*

The aim of this prayer is declared to be that: *at thy second coming to judge the world we may be found an acceptable people in thy sight.* To be acceptable to God we must be like Christ. Search your manner of life, and see how far, by a careful organized method, you are daily seeking to be more at one with Him in your manner of thinking, speaking and acting. This is to be no casual effort, taking our spiritual safety for granted, but a serious, sustained plan of life carried out with a vigilance like unto that which is employed by a man in conducting the business which brings him his daily living. We are daily to challenge ourselves as to our method, and the faithfulness with which we are devoting our energies and attention to fulfilling it. In this Advent season we are thinking much of His coming in His glorious majesty to judge the world, and the thought of that great Day may well cause even the saints to tremble, but if we are at union with Him, we shall have no fear, for we shall then be found one with Christ, and we shall



THE LAST JUDGMENT

By Joos Van Cleve

(Courtesy of the Metropolitan Museum of Art)

be "accepted in the Beloved." God will see us in Him, and Him in us, and where He is there shall be our eternal abode. "The Lord's delight is in them that fear Him, and put their trust in His mercy."

The Fourth Sunday In Advent

THE COLLECT

O Lord, raise up, we pray thee, thy power, and come among us, and with thy great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

During the previous Sundays in Advent, we have been addressing God in regard to our preparation for the second Coming. Now, however, as Christmas draws near, the soul seems to break away with holy impatience from that which may be very far off; she no longer is content to deal with mere means and methods. She reaches forward with

an eagerness which cannot be measured, to the great consummation. She wants her Lord now. She needs Him and cries out for Him as the hart for the waterbrooks: *O Lord, raise up, we pray thee, thy power, and come among us.* Do I really long for Him? If the choice were given me today of departing and being with Christ, or remaining in this present world, which would I choose? Do I look forward to the heavenly life with Christ for its own sake, or only as the alternative of being shut out from God forever? Will I make a place for Him in my heart, crying: "Even so, come Lord Jesus."

We know that our sins are responsible for our being *sore let and hindered in running the race that is set before us*, and we know that we have no power of ourselves to help ourselves. Weary and sick of heart we long for Him as a little child for a father's strong arms, beseeching Him that in our helplessness He will *with great might succour us*. The feet of Jesus will not be slow to answer such a summons. Swiftly will He come with His great Heart full of loving tenderness, and take us in His strong and everlasting arms. Realizing that He loves us with an everlasting love, let our hearts cry out: "I will love thee, O Lord, my strength."

Be sure that in proportion as you advance in fraternal charity you are increasing in your love for God.

—*St. Teresa of Avila*

The great might with which He will succour us, is nothing less than the infinite Omnipotence of God Himself. It must fill us with wonder and amazement to realize that when God reaches forth His hand to succour us, the totality of His love and His loving power is poured out upon us. When God works at all, the fulness of His Infinite Being works, for His attributes cannot be divided. He does not use at one time a little of His loving power and at another time more. The whole Godhead, the infinitude of Father, Son and Holy Spirit is engaged on our behalf. If He thus works for our help and salvation, is it surprising that He should ask for us a life service? "Thou shalt love the Lord thy God with all thy heart, with all

thy soul, and with all thy mind." He holds nothing back from Him. "O God, my heart is ready, my heart is ready; I will sing and give praise with the best member that I have."

The Church would again have us call to mind our *sins and wickedness* by which we are *sore let and hindered in running the race that is set before us*. She would have us come with the psalmist: "my sin is ever before me." We are not to recall them in order to brood over them, for penitence has taken them away, and if we persevere in the life of penitence they will never again be mentioned to us. If we have them ever before us the memory of past failures will stimulate us to a service of reparation for the dishonour we have done Him, and He promises that He will "cast our sins behind His back." If we remember them in abiding penitence, in His tender mercy He will remember them again for us no more. "Thou Lord, art good and gracious, and of great mercy unto all them that call upon thee."

If the heart's cry is sincere, our loving God will with *bountiful grace and mercy* speedily help and deliver us. There will be no long tarrying. He will come to us, and the power of His indwelling strength and comfort, give us sweetness and joy everlasting. The sentence we are considering is one of the richest expressions to be found in the Church's Liturgy. Not only are God's grace and mercy invoked, but, *thy bountiful grace and mercy*. Not only are they to help and deliver us, but they are speedily to help and deliver. Grace and mercy are repeatedly mentioned together in the New Testament, grace being extended to man in his guilt, mercy being applied to man in his misery and suffering which comes as the consequence of sin. The action of these is twofold. They operate to help the soul on the heavenly way, and to secure for it the journey. Thus abundantly and unto the end do the love of God work for us sinners. "Truly thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth."

All that the Father does for the penitent soul in cleansing it from sin, and in forgiving it with His own Omnipotence again

the assaults of the adversary, is done in virtue of the satisfaction wrought on Calvary through His Cross and Passion. His offering of Himself there, was an offering of infinite value, sufficient to take away the sins of all the world. He is every moment pleading His Passion on our behalf before His Father. The marks of His Passion in His glorious Body in Heaven are our guarantee that no good thing will the Father withhold from those who are made one with Him. "Come and save us, O Lord of hosts; show the light of thy countenance and we shall be whole."

When we consider all that the good God has done for us through His Son, it is no wonder that the Church instructs us to close this prayer with an ascription of honour and glory to the Holy Trinity. But how can we poor, weak sinners, do aught to honour Him? We have nothing of ourselves that we can offer Him which can be for His honour. But in the might of His condescending love, He makes it possible for us to glorify and

exalt Him. Through the psalmist He teaches us: "He that offereth me praise and thanks he honoureth me."

Christmas Day

THE COLLECT

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen.

First of all, on this happy day, we recall the love of the Father, who hath given us His only-begotten Son to take our nature upon Him, He partaking of our human nature in order that we might become partakers of His divine nature. This is an echo of our Lord's words to Nicodemus: "God so loved the world that he gave his only-begotten

A Legend of the Christmas Crib

as told by FATHER HUGHSON, O.H.C.

During Advent of the year 1223, near Greccio in the Umbrian Hills, the great Saint of Assisi felt a vital urge to celebrate the coming festival as he had never done before. He said "I would make a memorial of the Child of Bethlehem, an altar, a stable, and a little manger full of straw." Word went forth through the countryside of what he was preparing, and although at the winter solstice the hill-country of Umbria has about it none of the warm breath of the South, the bitterness of the night did not stay the pious peasant folk from hastening, like the shepherds of old, to this manger. From far and near they came, through the crisp winter night, lighting their way up the rocky trail by torches which glowed along the mountain steep like gleaming constellations.

When they drew near they saw that around the manger Francis had grouped figures of the Blessed Mother and St. Joseph, the gentle ox and ass standing by. A sense of reverence had made him shrink

from making an image of the Holy Child, yet as he meditated (so the ancient legend says) to him was given to see, in his arms, the vision of the Babe of Bethlehem; and all through the night he knelt in rapt contemplation.

It was a night that could not be forgotten. In tones of awe men told their fellows of the wondrous Christmas scene upon the Mount of Greccio; and wearied not of telling how they saw the Child in Francis' arms, what time the Christmas music rose so sweet that once again it seemed the angels, high amongst the stars, were singing glory to God and peace on earth, good will to men.

And so, wherever the sons of Francis went, on homely roads, to heathen lands, or to far continents across the sea, with each returning Christmastide they sought to show to humble souls how in the manger God's Son lay shivering in the winter cold that men might see how great a love He bore to them.

Son." It was the *world* He loved, the rebellious world whose age-long sin had grieved, but could not quench the Father's love, the world to which in His love He came, and which knew Him not, His own who received Him not. My sins must come before me this day, and as we see the little Jesus shivering with the cold in the manger, our Christmas joy must find its chief note in the thought of His pardoning love that takes them all away. "O cleanse thou me from my secret faults."

God's love and man's sin stand ever over against each other. In this life of constant temptation and so frequent failure, the thought of one must always remind us of the other. I do God a double dishonour if I allow myself to think of my sins without at the same time thinking of His pardoning love. Have you sinned against Him? Then rejoice this Christmas morning that His love

is ready to cleanse your sin-stained heart. Does your spirit thrill with the consciousness of this love as you kneel at His manger throne? Then let that love keep you from again wounding the tender and gracious Jesus by your sin. "Thou hast been my helper, O my God."

All this can be done only by remembering the truth which the collect teaches. We are regenerate, born anew, and are His children *by adoption and grace*, but this is not enough. A babe may have a safe and healthy birth, but life will soon perish if it be not fed and nourished. So must we *daily be renewed by Thy Holy Spirit*; we must be fed with Holy Communion, washed by Absolution, our souls made strong by exercise in fighting temptations and doing what God asks. "Come Holy Spirit, fill the hearts of Thy faithful people."

The First Sunday After Christmas Day

THE COLLECT

O God, who makest us glad with the year-remembrance of the birth of thine only Son, Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.¹

The Church on Christmas strikes the dominant note of all our holy religion,—the note of joy. All the world is glad to-day, but why? The only true Christian gladness is that which comes from the remembrance of the birth of the little Child of the Manger. The riotous, wicked joy of the world shameth and dishonours God, but the deep, still heart-joy that thrills us when we think how much He loves us, is what makes this feast one of the most blessed of the year.

By joyfully receiving Him for our Redeemer, we mean that realizing our sin and the need of a Saviour, we allow Him to do His work of salvation in our souls, knowing that only through Him can we be saved. Suppose we were cut off from salvation! That bare thought is terrifying, and it is quite possible for us to be cut off by wilful sin. B



¹ There is no separate collect for this Sunday, so the second one for Christmas Day is used.

Jesus comes to save and defend, and we hail Him with joy as the shipwrecked mariner hails the rescuer who comes to deliver him from death.

Though so full of joy, the collect sounds, too, a note of solemn warning. He came as a little Child in the Manger; He shall one day come again *to be our judge*. I can *with sure confidence behold him* then, only in so far as I now joyfully receive Him as my Redeemer. Am I in reality receiving Him thus? Am I allowing Him to break the chains of my habitual sin, or do the habits continue without any real effort on my part to leave them off? "Show thou me the way that I should walk in; for I lift up my soul unto thee."

The Second Sunday After Christmas Day

THE COLLECT

Almighty God, who hast poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen.

The world because of its sin, was sitting in darkness and in the shadow of death when through the tender mercy of our God, this new Light of the Incarnate Word broke upon the spiritual vision of men. He was the true Light that lighteth every man that cometh into the world." No soul need remain in darkness, but God does not force upon us His life and light. He who would be enlightened must open the door of his heart,

that he may be filled with light. Speak to the Lord Christ and say, "O send out thy light and thy truth that they may lead me and bring me unto thy holy hill and to thy dwelling."

The light which is Christ is not enkindled within us, however, for our benefit only. If we make the light of Christ our own, it must shine before men that they may see our good works and glorify, not us, but our Father who is the source of all goodness and light. Every failure to do the will of God is a darkening of our souls, so that the light cannot shine in and through us into the lives of others.

Let us be a Christ for Christ is also as we.

—St. Gregory Nazianzen

We find here, as everywhere in the Kingdom of God, that the principle of growth and increase is paramount. If the light of Christ is to shine into us and through us into the lives of others, it must be constantly replenished with the oil of divine grace. We must again and again recall the words of the Wise Man: "The path of the just is as the shining light that shineth more and more unto the perfect day." We note that the progress of the just is more than merely as a shining light; it is a shining that shineth more and more, until Christ who is the Light of the world, and is Himself the Perfect Day, illuminates our whole being. "Let your light



THE NATIVITY

By Fiorenzo di Corenzo

(Courtesy of the Metropolitan Museum of Art)

so shine before men, that they may see your good works and glorify your Father which is in heaven."

The Epiphany

THE COLLECT

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

The shepherds were called to Bethlehem by a vision of Angels but the wise men had only the leading of a star, whose light failed them at the most critical moment. To the first He gave a call they could not doubt, to go only a little way to find their Saviour; to the others He gave the flickering light of a star by which they were to pursue their long journey for many days. But their faith failed not. How eagerly they enquired in Jerusalem, "Where is He that is born King of the Jews?" Like the Wise Men let us follow the prophet's call. "Seek ye the Lord while He may be found, call upon Him while He is near."

Consider the fortitude the wise men displayed. When the star vanished, their faith only reached out after truth more boldly; and even when they were conducted by its returning light to the Infant Messiah, they saw only a Baby shivering with cold in a manger, the child of an unknown maiden from a despised town. Yet they never

It is with Christ that we journey. He it is who is our guide and burning flame which illuminates our paths.

—St. Cyprian

doubted that He was the Messiah King, and worshipping Him, they presented the gifts they had prepared. They had no external assurance that would appeal to their reason, and yet "not having seen they rejoiced with joy unspeakable." "For with thee is the well of life; and in thy light shall we see light."

If we strive to exercise such a faith, in the end we shall have *the fruition of His glorious Godhead*. When God does not seem to make

our way plain before us, let us seize upon the comforting thought that He is testing us as He did the Gentile kings and we are reminded that those who are severely tested are the ones whom great honour awaits. "Thou hast brought me to great honour, and comforted me on every side."

The First Sunday After The Epiphany

THE COLLECT

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

We here first recall the attitude necessary to prayer, and throw ourselves on the divine mercy. In prayer there must be the cry of a heart realizing its own need and helplessness, and turning to the All-powerful and All-loving One. When our prayers are not answered, it is too often because we have prayed amiss, carelessly or selfishly, not throwing ourselves on God in humility and trust.

What do we mean by trust in God? Too often we speak of trusting in Him when what we really mean is that we hope that He will bring things out as we wish, rather than as He wills. The only trust that is worthy of a child of God is that which produces a full confidence in Him, regardless of what He does. Job expressed it quite perfectly when He said: "Though He slay me yet will I trust Him." We can trust Him to do always that which is best for us, for what He decrees and brings to pass is, of necessity, the expression of perfect wisdom and love. Do we sincerely believe deep in my heart that whatever He permits to happen in my life is that which is always for my good? "Thy way, O God, is holy: who is so great a God as our God?"

Thus, with humble appeal to the divine mercy we ask that we may *both perceive and know what things we ought to do*. We ask not only that we may see God's will for us, but that there may be such an illumination of the Spirit that we may have a real knowledge and understanding of the deep

meaning of His will. "I have acknowledged my ways, and thou heardest me: O teach me thy statutes."

What is the significance of *perceiving* and *knowing* what things we ought to do? *Ought* is not always recognized as a part of the verb *to owe*, and when we thus use the word *ought*, we mean that which we owe to God as a duty and obligation. Do we realize this meaning of the word when we say in confessing our sins, "We have left undone those things which we ought to have done?" He who fails to pay God what he owes Him in service falls into sin. What is it that I owe to God this day of my love, and of the service which I will most surely be able to give Him if I really love Him?

We may *perceive* and *know* and still fail. Often we know the right and still pursue the wrong; therefore we ask further that we *may have grace and power faithfully* to fulfil His will. We may have perfect knowledge of

His will, but "without me," He says, "ye can do nothing." Seek consciously to rely on Him even in the smallest things. "They that put their trust in the Lord shall be even as the mount Sion, which may not be removed, but standeth fast forever."

We beseech God *mercifully to receive the prayers of thy people who call upon thee*, but we must keep ever in mind that there are definite conditions under which we must pray. The primary condition is, that the gift involved in His response must make for His glory through the salvation of His people. If God should give us that for which we pray where it would not conduce to our eternal good, He would be false to His own nature which is infinite righteousness. There is nothing in human life that in the sight of God is indifferent. Everything directly or indirectly works for the fulfilment of His loving will for His people. "All things work together for good to those who love Him."

Don't Spoil Seasons

By JOSEPH H. BESSOM, O.H.C.

Episcopal Academy
March 10, 1951

The Rt. Rev. Ridley Magpye
Bishop of Western Lower Southeast Texas
Gulf Harbor, Texas

Rt. Rev. and dear Sir:

Although you will feel that it is only a matter of form, I would like to have your approval for our Official Vesper Service on Thursday in the coming Holy Week. This is the last occasion when all our student body will be together before the Spring Vacation and we feel that there is a great value in having the entire group greet Easter in a corporate act of worship.

Very sincerely yours,
(Rev'd.) Errly Byrd
Principal and Chaplain,
Episcopal Academy

Very likely Bishop Magpye would have a different reaction from that anticipated by his correspondent. But if Easter should not be anticipated in Passiontide should Christmas be celebrated in Advent? The schools put on popular programs, but are they right?

There is an ancient practice in the Catho-

lic tradition that could help us here. The Feast of the Expectation was once widely known as a memorial of the Annunciation (same propers) during Advent. Mediterranean countries still have it and the Mexicans celebrate a fiesta with candy and nuts in which St. Joseph, Our Lady and the donkey are joyously hailed on their trek from Nazareth to Bethlehem. This would be a splendid substitution for the present anti-seasonal activities.

The teaching value of such a service at school-closing time would be great: The Incarnation began in Nazareth! Loyalty to the Seasons is of value also. At Vespers a satisfactory Second Lesson would be obtained by conflating Luke 1: 26 to 33 or to 35 with Luke 2: 1 to 4. There are dramatic possibilities in the pre-Bethlehem scenes of Luke surely. Bethlehem itself, the Nativity, belongs on December 25. Yes, school will be out but the pretty tableaux and carols, ending with the Three Kings, would help to glorify again the little appreciated Epiphany of today.

The Nativity According To Saint Luke



AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David: to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.



O Ye Ice And Snow, Bless Ye The Lord

The Orthodox Church of India

ABBO M. C. KURIAKOS

LET us also go that we may die with him," said the Apostle St. Thomas to his fellow disciples when their Master set His face for the risky journey to Bethany to raise His friend Lazarus. Whither did that heroic apostle go in accordance with the last injunction of Jesus Christ, "Go ye, therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you?" It was to the east, to India, that he went. Of all the apostles it was Thomas who traveled farthest with the Gospel.

After Pentecost, St. Thomas preached the Gospel for eighteen years in the regions to the east of Antioch, and reached Edessa. He continued his missionary journey, and when he had come to Bagdad, his Lord and his God appeared to him and sent him with Haban, an Indian merchant, to India which had had mercantile communications with Palestine from the days of King Solomon. In 52 A.D. he reached India, and first preached Christ in the northern part of the west coast. Many Hindus, including high caste Brahmins, believed in Jesus and were baptised. He built seven churches in Malabar, and having consecrated bishops, he passed on to the east coast. There at Mylapore in Madras he met a martyr's death on the twenty-first of December, 72 A.D. He is said to be the first Bishop of the East, which bishopric was centralized later at Selucia and developed into the Catholicate of the East. Though his relics were moved to Edessa in 165 A.D., historians say that from the earliest days of Christianity the shrine of St. Thomas was as much venerated at Mylapore as that of St. Peter at Rome, so much so, that King Alfred of England sent alms to it. Thus, the Church of India is as old, and as apostolic, as the churches mentioned in the New Testament.

At the Council of Nicea, John the Bishop

of India was present, and may have met there the Bishop of Edessa. Tradition says that in 345 A.D. the Bishop of Edessa had a vision in which he saw the Church of India with no shepherd. He authorized Knuth Thoma, a Syrian merchant, to enquire about the Church. He found the Church shepherdless, and reported to the Catholicos of the East. The prelate sent a colony of 400 persecuted Syrian Christians to Malabar headed by Bishop Mar Joseph of Edessa. The two Christian communities intermingled and came to be known as Syrian Christians.

During the course of its long history the Church has suffered considerably owing to secession from it into other Christian missions which came to South India from time to time. Instead of doing missionary work among the heathen they absorbed our people into their fold. First came the Nestorians and that accounts for a Chaldean Church in Cochin with a population of about ten thousand. Their patriarch now resides in America.

In the 16th century the Portuguese came to the Malabar coast, and were surprised to find over one hundred churches. "These churches belong to the Pope," said the Portuguese. "Who is the Pope? We have never heard of him," answered the Syrian Christians. But they began to cherish the idea of bringing the Syrian Christians of St. Thomas to the obedience of Rome. It was the period of Portuguese domination in India and Archbishop Meneses, the Roman Primate of the East, came down from Goa. What persecutions failed to achieve, violence and intimidation began to accomplish. He seized their bishop, and sent him as a prisoner to Lisbon. He then convened by force a synod at Diamper in 1599. It was attended by 660 lay representatives and 153 clergy, a considerable number of whom were ordained in haste by the Archbishop for his own support. He had already organized the diocese to be passed upon at the synod, establishing the Roman doctrines and the supremacy of

the Pope. This, none had the courage to oppose for fear of the Portuguese governor. All were forced to subscribe. Most of their ecclesiastical books were burnt, their monastery of fourteen priest-monks (*abbos*) was profaned and abolished.

After Meneses was gone, feeling of resentment and a desire to reassert independence began to grow among the Syrian Christians. It reached its zenith in 1653 when the Prelate, Isaloho, who came over from Syria for their rescue, was done away with by the Portuguese who immersed him in the sea in a wine cask. They assembled in thousands at the "Leaning Cross" in Mattancherry, and took an oath to have nothing to do with Rome. Of the population of 200,000 only 100 refused. But before long the wealthy and ruling Portuguese managed to take back forty-two of their churches. This was a tremendous blow to the ancient Church of Malabar. Those who now call themselves "Syrian Catholics" number nearly 800,000.

Before reposing on His Heart, it is necessary to repose under His Cross.

—*Avrillon.*

As the years rolled on, Portuguese power gradually declined, and British rule began. Protestant missionaries from England began to visit Malabar. England had not yet begun to turn back from her Protestant course, and so these missionaries were of the "low Church" school of thought. They could hardly appreciate the orthodox faith and practice of the ancient Syrian Church. Were they of the type of Holy Cross, or Oxford or Cowley Mission, they would really have formed a mission of help. The then Metropolitan was very cordial to them, and gave them sanction to preach in his churches, as did his successor. The original two missionaries retired, and two more succeeded them in 1834. It was in the previous year that the Oxford Movement had started in England, and these missionaries were its opponents. When they came to Malabar, they were horrified to find a Church holding the views which they opposed. They began to teach in churches and classes doctrines which made the Metropolitan uneasy. In January,

1835, he convened a council, at which it was resolved to sever all connection with the missionaries, and to hold no Faith other than the orthodox.

Those were the days when the English, being the ruling nation, were held in great awe and reverence. Consequently, the missionaries had succeeded in influencing a large number of people. Some followed them and formed the C.M.S. Church in Travancore and in Cochin, which now is a part of the Church of South India. For a time the others remained in the Church. Their leader was Malpan Fr. Abraham, who was a sincere man, though misled. Following in the footsteps of the missionaries he revolted against Prayers for the Departed, Intercession of the Saints, and the celebration of festivals. While maintaining the externals he made alterations to blot out the sacrificial aspect of the Eucharist in the holy Liturgy of St. James then in use in the Church. On the whole, Malpan Abraham altered the teachings of the Church so as to make them similar to the dissenting evangelical Churches of the West.

Internal dissension was a great hindrance to the progress of the Church. Thereafter, the reformers left the Church and formed another Church, which they first called the Reformed Syrian Church, and afterwards the Mar Thoma Syrian Church. They now number about 174,000 and have made great progress in church government. In fellow-



ANCIENT IKON

ship with the Church of South India they are zealously going forward with their movement. Their turning to the Mother Church will be heartily welcomed, for which event may a Keble or a Pusey rise among them! Their present head, Mar John Timotheos, is the sixth Metropolitan of that Church.

The Orthodox Syrian Church had peace and prosperity for the rest of the regime of Mar Joseph Dionysius, who passed away in 1909, and was succeeded by Mar Dionysius VI. At that time there were two rival Patriarchs to the See of Antioch. The junior Patriarch, Abdulla, came to Malabar and demanded power over the temporalities of the Church. The Metropolitan resisted, and was excommunicated by the Patriarch who installed one of his suffragans as the Metropolitan of Malabar. When he returned, the Senior Patriarch came down, declared the excommunication invalid, and installed another suffragan as the Catholicos, and thus transferred to India the Catholicate of the East referred to above, which has the same ecclesiastical status as the Patriarchate. As a result, there are two parties in the Church, one under the Patriarch who resides at Homs in Syria, and the other under the Catholicos who resides at Kottayam in Travancore. Though the Church stands thus divided, it is hoped that before long a reconciliation will be possible, as the original leaders of the factions have passed away, and both parties hold the same Faith, and a good number of people on both sides strongly desire unity.

The strength of the Church is about 450,000. It has a Catholicos, nine bishops, ten abbots, about 350 priests, and 500 churches, thirty highschoools, and a theological seminary. The majority of the churches are very poor, poorly equipped, and the priests underpaid. The great need of the Church is a Christian college to give her youth Christian education and a missionary outlook for the evangelization of the wide field of India, of whose population only two percent is Christian. Would that some Church mission like the Holy Cross Mission to Liberia would come over to our Church as a mission of real help and run a college for the purpose!

The Orthodox Syrian Church of Mala-

bar is one of the oldest Churches in Christendom, and the most ancient Church in India. She accepts the Councils of Nicea, Constantinople and Ephesus, and is in communion with the Abyssinian and Armenian Churches. She maintains the Nicene Creed as first accepted, and has not introduced into it the *Filioque* clause. She condemned the Monophysitism of Eutyches and the Diphysitism of Leo in its technical form and wording. She views the Church as a divinely established body, membership in which is necessary for salvation, and the Holy Scriptures as the inspired word of God, besides laying great stress upon the Holy Traditions. In common with all Catholic Churches she keeps the seven Sacraments, Prayers for the Departed, and the Invocation of Saints. She honors blessed Saint Mary as the Mother of God and ever Virgin. *Holy Surbana* is her central act of worship, of which she believes that it is not only a sacrament, but also a sacrifice. Besides Wednesdays and Fridays she observes five seasons of fast: the Great-Lent for forty-eight days before Easter; twelve days before the Feast of Saints Peter and Paul; fourteen days before the Assumption of Saint Mary, twenty-four days before Christmas, and three days a fortnight before the Great-Lent. She uses the Canon compiled by the great Syriac Doctor, Catholicos Gregorios Bar Hebraeus, the "Light of the East." So, to the Faith of the One, Holy, Catholic and Apostolic Church in Her undivided state She has added nothing, nor has She taken away anything. Thus, She has preserved pure to the present the ancient Faith of Christendom, a matter indeed to be proud of. This Church is certainly God's greatest gift to India. Let all those who love Her and long to see Her prosper pray for Her.

O God, do good in Thy good pleasure unto Zion:

Build Thou the walls of Jerusalem.

Grant us to see it in prosperity, and Israel in peace.

In writing our advertisers, please mention THE HOLY CROSS MAGAZINE

Letter From Mount Calvary

Dear Brethren:

When the train known as the "Starlight" arrived in Santa Barbara last Sunday night, Father Tiedemann was there with our mission car to meet me. It was foggy, but that did not wise delayed our four-mile ride up the 1,500 foot rise to our monastery and retreat house. As the time was then long after compline, and I had had several days on the trains, it did not take very long to settle down to rest.

One of the great advantages of travelling by train is that one is able to see and enjoy the companionship of so many interesting people. While in New Orleans, for example, between trains I had the pleasure of meeting Dr. Rogers Beasley and his wife. They are preparing to sail for Bolahun just as soon as arrangements can be made, to take up work at our mission hospital there. It is in answer to the hopes and prayers of many that they have volunteered to go to Liberia for a two year term.

Shortly after leaving New Orleans I spotted a group of brand-new recruits for the air force, headed for San Antonio for training. Just imagine my surprise and delight when one of the outfit made himself known as one of our St. Andrew's graduates, of the class of 1948. As the 19-car train made its way through the rough, mountainous "Wild West," many others of the armed forces made themselves known. The train was well supplied with scores of these fine men on their way to join their respective units. Many of them came up and introduced themselves, for word had gotten out that a real, live Episcopal Bishop was on board. About the only question they omitted was whether I had ever met an uncle of theirs in Johannesburg. In a way it was sad to think of such outstanding young men being sent goodness knows where; yet it did give real cause for rejoicing that they are so serious about it all, so anxious to do what is right.

We did not know it till the next day after my arrival, but that fog on Sunday night enshrouded a tragedy. One of the leading doctors in Santa Barbara, together with his



MOUNT CALVARY MONASTERY
Exterior of the Chapel

son and son's wife had gone the other side of the mountains almost in our back yard for a visit on Sunday afternoon. In the evening when they were ready to come home they telephoned for a local taxi plane to come and fetch them. The plane arrived, and they took off. But the cold fog from the sea had in the meantime rolled in, and the plane has just disappeared. Thus far no signs of it have been found, though search planes have been busy buzzing about ever since. Father Tiedemann was able to call on the widow, to extend our sympathy and the assurance of our prayers.

We do thank God that the effort to establish our religious house in the far West has met with such enthusiastic support and co-operation from all sorts of church folk. For years they had been begging us to come out and help them, but we had neither the men nor the means for such a venture. But when God did open the way for us, we were not slow to seize the opportunity. Father Tiedemann has shown me the list of retreats and other ministrations both here in the house and all up and down the coast. How it is done, I cannot even guess. But it is done, and we thank God for the opportunity thus to minister to souls.

The shout now is for a convent and retreat house for women. Already at least one lady has tackled me about it. "Why do you men want to keep everything for yourselves? Have we women no souls at all?" That is all most appealing, but, as I pointed out, we can gather neither dollars nor sisters from the orange trees, and that we must unite in prayer for the means and the vocations, if ever there is to be a retreat center for women in this area.

Incidentally, we have just learned of one magnificent house all ready for us to move into, and for sale at a small fraction of its cost, which is admirably suited for such a retreat house. It is about ten minutes by car down the mountain from us, and is, as it stands, able to accommodate three or four sisters and about a dozen retreatants. With a bit of inexpensive alteration, room could easily be found for half a dozen more. But, where are the sisters, and where is the \$30,000 necessary? The three communities already approached have found themselves quite unable even to consider the move, because of the smallness of their numbers, and the excessive burdens which they already have to carry. The financial end could probably be arranged without too much trouble if the religious could be found.

But it is wonderful to have the privilege



of just staying at Mt. Calvary, even on official visitation. Of course we try to pedal the official side just as much as possible, for after all, in a small group of brothers like we are, there is really nothing much to be official about. Brother George is busy with our books and business affairs, makes his regular visits to the County Hospital, and the Sunday School in the parish church, and his instructions to the sparsely children at Hillside School. Fathers Tielemann, Baldwin and Adams are in and out for missions, conferences, retreats and what have you, pretty steadily, so that sometimes there are but one or two left here at home. That makes us remember the old days at Holy Cross, when frequently Fr. Allen and a couple of novices would be the sole occupants of choir and refectory. All the others would be off on the business of the Lord.

As has been mentioned in previous accounts, we are situated on a spur of the Santa Inez Mountains, and about 1,500 feet above sea level. The wide sweep of country as seen from this point simply foils description, unless one can launch out into bouquets of flowery rhetoric, which we do not intend to do. In many ways it reminds me of the view from the mission station at Calvary Mount, Liberia, located in such a commanding position above the sea. In other ways it gives the impression of being in a stationary balloon, so steep are the sides of the mountain beneath us that from the house we cannot see them. Here we are, behind us the high mountains, before us, after a small stretch of town and country, the boundless Pacific in which, like gems, Santa Cruz and the Channel Islands seem to swim.

Through the interest and gifts of some friends, and considerable industrious digging on the part of O.H.C., the patio, with the lovely memorial Cross given by Miss Ardu Pont, has become a veritable garden enclosed. Flowers, and then more flowers, all so bright and sweet, real green grass just where it belongs, and a hard circular walk for foot passengers are all there. We remember somewhere that the center of any garden should be a flowing fountain. That item has not yet included in the list of our horticultural achievements, though some day may here take its place.

It is nearly time for the bell to ring for us to assemble for Sext and None, so I had better get this off without further delay. We do appreciate greatly the many prayers and gifts which have made this work possible, for without doubt it is filling an urgent need on the Pacific Coast. I do hope that you and the brethren, as well as our wide circle of friends and associates will continue to pray for the blessing of God upon this monastery of Mt. Calvary.

Faithfully in our Lord,

+ ROBERT E. CAMPBELL, O.H.C.,
Superior.

Santa Barbara,
California,
Oct. 20, 1950.

St. Andrew's

The School's enrolment this year of 107 boarders and five day students is the largest for some time. It makes us very happy on several counts. An exceptionally high percentage of the old boys have returned. The new boys are a grand group, and they have settled in so quickly and so completely that there has not been a single serious case of homesickness. The prefects and other members of the senior class are providing splendid leadership and as a result everything is running very smoothly.

The return of so large a percentage of our older boys means that more and more are entering in the lower grades and staying through to graduation. This is a great advantage to us. It means a more stable school and a longer opportunity to work with each boy. It permits us to continue the policy we started two years ago of accepting no new members of the senior class. We found from experience that boys who came to us for only their last year did not really have the time to get the full benefit from the School. This year's senior class is even larger than last year's, having twenty-two boarders and one day student. With a junior class of twenty-nine coming up, we may have an even larger number of seniors next year.

In spite of the Armed Forces having claimed a few of them, last year's graduating class have established a record on getting



ST. ANDREW'S CHAPEL

into college. According to the information we have at present, twelve out of the twenty-one have entered colleges this fall. The colleges include The University of the South, University of North Carolina, Kenyon, Florida State, University of Tennessee, Ripon, Georgia Tech, University of Chattanooga, Tennessee Polytechnic, and Brevard Junior College. In addition, Paul Lowdenslager has passed his entrance examination for the U. S. Naval Academy, but will not be entering until next fall. He is spending the year with us, helping out in various activities around the School.

One work which the Order used to do at this house, but which we have not been able to carry on for some years has now been revived. Old friends of St. Andrew's will recognize the names of Battle Creek, Sherwood, and so forth as mission stations which we were in charge of in the old days. The increasing demands of the School and the small number of men whom the Order could send to this house made it necessary for the Diocese to put the missions under the charge of someone else. Many of them were attached to the Seminary in Sewanee, the students serving them as lay-readers.

This year the Bishop of the Diocese asked us if we could take the supervision of the mission at Midway—the hamlet just across the highway from the School. As we have now six priests on our staff, we were delighted to undertake this work. Father Whitall is in charge. He has three seminarians helping him with the work, one of

them being Mr. Bayle, who is also a part-time teacher in the School. The closer relationship which this gives us both with the Seminary and with our mountain neighbors is a real joy to us.

Of all the mission stations, Midway is the closest to us both geographically and historically. The first work the Fathers did here, even before the school was started, was to run the mission at Midway. Its original building was moved onto the School campus to serve as the School Chapel. That has, of course, long since been torn down to make way for our present chapel building and Midway has a little church of its own. We feel we are going right back to the roots of St. Andrew's when we take up our work at Midway again.

The schedule of outside preaching engagements for this winter is heavier than ever. The Prior will be conducting missions in Gadsen, Alabama; Bradenton, West Palm Beach, Stuart and Daytona, Florida; Irving and Corsicana, Texas, and Salisbury, N. C. He is also preaching one week at St. Paul's, Baltimore, during Lent. Father Turkington visits Louisiana for preaching engagements and a Clergy Retreat and gives a week's preaching at Christ Church, Raleigh, and at Christ Church, Mobile, during Lent.

So, we have our winter's work cut out for us. We ask the continued prayers of all our friends that we may be equal to the opportunities which the Lord is giving us.

Taking Stock

SOMETIMES you get so busy you never have the opportunity to look at how far you have gone because you are concentrating on where you are going. Well, it is generally like that at Holy Cross—constantly going and coming. Even if we are convinced that we are on the go in the service of the Church, it does happen that not everybody knows that. With all this taken into consideration, we decided to take stock of 1935 now that the year is ebbing to a close and the Hudson Valley is beginning to look seriously like winter.

We keep fairly accurate records of what we do—monks are great annalists, you know. We took out the "big book" in which the engagements are written up, and went over the past year and this is what we found. There were sixty retreats on record; the book covers quiet days, retreats for other communities and *some* retreats for laymen and priests here at the monastery. It does not include many more individual retreats which were taken by members of the community for groups or individuals which were planned on the spur of the moment. We would guess that there were about sixty more of these.

Then there were the missions and schools of prayer, all taken away from the house. These were thirty in number and ranged from three days to two weeks in length. That forms a vital contact between



the Order of the Holy Cross and the official program of evangelism which is being carried on in the Episcopal Church. It is to be remembered that this does not include the missions that were taken out from Mount Calvary or Saint Andrew's. Except in three cases this work was done in the north, and upper Mississippi Valley.

After this is told we should say something about our Father Superior, Bishop Campbell. Although he is classified as a retired bishop, he is, nevertheless very active in his episcopal capacity. He is regular in performing duties in the Diocese of New York and last year confirmed twenty classes at regular services in churches throughout the diocese; and this does not include private confirmations which were performed outside the regular schedule. As superior, bishop and visitor to several convents, he has been too occupied to preach missions, but has taken a number of services and preaching engagements.

Sometimes people say Holy Cross is out of the way unless you have an automobile. Members of the Order are inclined to agree, when on returning from a mission they have to consult railroad time-tables and bus schedules and then have to ring the front door bell of the monastery after ten p. m. Despite this there is a regular track beaten from Highway 9W down to our front door. Statistics, it is well known, can be misleading, but we find that during the past year there have been over seven hundred people who have signed our guest book. Some of these have simply been passing by and have stopped in to say "hello." They may have been old friends or they may "have heard about the place for a long time and wanted to see it." They have generally been Church people; sometimes they have belonged to other Churches or are even atheists. Not a few of our visitors, even guests who stay for several days, fail to sign the register, and so we have no record of them.

We have had notable pilgrimages of three years standing from a group of Negro parishes in New York City. This past June three bus-loads came and the people spent the best part of the day on the lawns. The men and boys were conducted on tours through

the monastery and all visited the Press. The chapel was filled for Vespers and Benediction. One heard a Negro woman singing the *O Salutaris Hostia* and *Tantum ergo* in French; she had originally come from Martinique! There have also been several smaller pilgrimages, two or three sponsored by Saint John's Church, Bridgeport, Connecticut; Holy Trinity Church, Hillsdale, New Jersey, and Saint Ignatius' Church, New York City. You see when we do not get out to the world, the world gets to us.

Now why do we tell all of this? It is to let you know something of what we are trying to do for Christ and His Kingdom at this time of strain and anxiety. But our readers have played their part by subscriptions to this magazine which has helped to let people know about us and our work. We have been helped by your liberal alms, without which our work might be seriously crippled. We have been helped by your prayers which is the most important.



CHARLES GORE (1853-1932) was probably one of the very great bishops produced by the Anglican Church. Born of wealthy and aristocratic parents, he received the best of education at Harrow and then Balliol College. He took a brilliant first in Mods and Greats, then deciding to stay at Oxford stood successfully for a fellowship at Trinity. This started Gore on a career of scholarship which was to win for him a place in the highest ranks of the Church. The fundamentalist-scientific battle was then being waged in its bitterest phase and Anglicanism was threatened by the struggle. Gore dedicated himself to the effort of trying to resolve the tension. Gathering around him a brilliant group of men, this task was faced, and with the publication

of *Lux Mundi* it was demonstrated that Christianity did not stand or fall by verbal inerrancy of Holy Scripture. It is probably too soon to estimate the stature of Gore but it is probable that as the years pass he will be seen as one of the great contributors to Anglicanism.

His subsequent career took him from Oxford to Westminster Abbey, where he was a canon from 1895 until his consecration as Bishop of Worcester in 1902. Once in office he saw a serious problem ahead. Birmingham, a vast industrial area, was an appendage to the rural cathedral town of Worcester. The Church was very weak in Birmingham and the tradition hostile to the Church. This situation vexed Gore to such an extent that he succeeded in having the see divided, and after giving all his fortune to the endowment of the new diocese became first Bishop of Birmingham. From 1905 to 1911 he labored over the new see and when he was translated to Oxford, he left behind a strong diocese. Gore was not happy at Oxford and with a feeling of great relief his resignation was accepted in 1919. He then took up his residence in a small London house and spent the rest of his life in writing, preaching and travelling.

Charles Gore had a sly sense of humor and a Puckish wit. On one occasion after he had left his last diocese and was in London, there were a group of friends visiting him, with whom there was a young man who was trying to impress the aged bishop. The man was talking a great deal about "New Philosophy." "Isn't it an eye-opener?" "There ain't no 'New Philosophy'," retorted Gore, "there ain't nothing new." "Oh yes," came the confident reply, "look at the relation of will to complex." "Bah!" snorted Gore, "my grandma told me about that years ago." The man soon left and Gore with a wicked grin said to the rest of the guests: "It really was wicked of me, 'cause I never *really* had a grandmother at all."

Dear God, I have made another mess. Please straighten it out, making the evil I have done have a good result or at least do not permit others to be harmed.

Book Reviews

Ye Are the Body, A People's History of the Church. By BONNELL SPENCER, O.H.S. Holy Cross Press, 1950. xiv-378 pp. \$4.00.

The obvious comment on *Ye Are the Body* is that Father Spencer has done a beautiful job, and really very little more needed by way of review of the fine "People's History of the Church" that he has produced. Indeed the eleventh-grade boys at St. Andrew's School for whom the work was first undertaken are to be congratulated on having such a solid course in the History of the Church, and a teacher who is willing to share with the rest of us what he worked out originally for them. We believe the laymen and not a few of the clergy will find the book both profitable and enjoyable. It should also be valuable for classes of various kinds, and would be a helpful supplement to the material on Church History issued in connection with the Church's official program of Religious Education.

Though cramming his book with facts, Father Spencer writes in an interesting style throughout. While naturally giving special attention to the Church of England and the Episcopal Church, he does not forget to glance at modern developments in the rest of Christendom, and gives a balanced picture of the 16th-17th century division. Several of his summaries or comments in connection with this delicate period are especially noteworthy. I noted in particular the observations on modern Roman Catholicism as a product of the 16th century (pp. 233-5), reflections on the business man's desire to have things down in black and white as a root of the bourgeois Protestant emphasis on the Written Word (p. 207) and a note that the Forty-two Articles (predecessors of the Thirty-nine) "expressed the Catholic Faith in the most Protestant language possible." (p. 274) Some readers will differ on matters of opinion, perhaps thinking more highly of Charles I than Father Spencer does or taking sides less definitely with the Jansenists. But these are lesser matters, as are the few misprints or small confusions which I hope will be corrected in a second edition—such as using

title Patriarch somewhat prematurely (102), referring to the Old Catholics and the Orthodox Churches of the Balkans in terms so brief as to be somewhat misleading (p. 255, 265), and speaking of a Scottish Prayer Book (instead of simply the Scottish Liturgy of 1764) among the sources of the American Book of Common Prayer (314).

True Catholics are not afraid of history, and have all not of the history of the Church, the Body of Christ whose members we are. Mr. Spencer's book provides us with a fine exemplification of this principle.

—E. R. HARDY, JR.

The Assumption of Our Lady and Catholic Theology, by VICTOR BENNETT AND RAYMOND WINCH, SPCK, London, 1950, 120 pages, price five shillings.

To all thoughtful Catholics, but especially the clergy, we commend this careful study of the evidence for Mary's corporeal Assumption. It is as thorough and scholarly as it is timely. For those who love the Church's tradition, here is fresh light as to what that tradition really is.

It is written by two out-and-out Catholics. Never for one moment do they question the Church's authority. The Church's teaching is for them the final word. They are concerned to ask only, "What *does* the Church teach?" That, of course, we *must* ask if we are to be Catholics at all.

Not only are they Catholics, but in this book they take the point of view of *Roman* Catholics. They say, in effect, *supposing* the Pope to be infallible, *supposing* Mary to have been conceived without original sin, *supposing* tradition alone to be a sufficient basis for *de fide* doctrine, *supposing* all that Rome has ever supposed, can we *then* prove that Mary's body, as well as her soul, has been taken up to heaven?

The answer is rather a jolt. Not only is there nothing certain in the Bible—theologians have long admitted that—but now we learn that Tradition too is doubtful, to say the least. For five hundred years it was silent; not till late in the sixth century does any Catholic Father refer to the Assumption—though various of them wrote about Mary and some even about her death.



The feast day may have begun a little earlier, but for many centuries it implied nothing about Mary's body. On the contrary, for upwards of four hundred years, on every August 14th the Roman Martyrology announced that "where that revered temple of the Holy Spirit, that is, the flesh of the Blessed Virgin Mary, has been hidden by God's counsel, the Church with its good sense chooses rather not to know than to hold and teach some frivolous and apocryphal story." And on every August 15th the Roman Breviary, in one of its Matins lessons, proclaimed that "in what manner or at what time or by whom that most holy body was carried away, or whether translated or whether it rose again, we know not." These awkward admissions were removed in 1568 and 1570 respectively—a little late! The present Matins lessons, bearing the name of the great St. John Damascene, would still be persuasive if St. John had written them, but it is now agreed that he did not. Their historical statements, moreover, consist of a pair of quotations

from documents now known to be worthless.

Where then *is* the tradition on which belief in the Assumption was to be based? Where is the evidence that Catholics have always believed it? For even the pope does not claim to define anything *new*, but only what the Church has held and taught from the beginning. Either the Assumption has always been part of the Catholic Faith, or else it is not part of the Catholic Faith now.

For us Anglicans, who believe that it is the Church as a whole that is infallible, and that all her essential doctrines are enshrined in Holy Scripture, the argument is *a fortiori*: if the Assumption cannot be shown to be part of the Faith even on Roman presuppositions, how much less on ours?

—J. S. B.

Christopher the Giant. CLAIRE HUCHET BISHOP. Illustrated by Berkeley Williams, Jr., Cloth. 54 Pp. \$1.50. Houghton Mifflin Co., Boston. 1950.

Certainly every boy whose name is Christopher should have a copy of this book. Boys and girls from eight to eighty should read and enjoy it. Claire Bishop writes for the young in years and the young in heart. We may know little of the Saint Christopher of history, but he comes alive for us in this slender volume, and in an impressive and delightful way. The story is the important thing, but there is a sermon in little here too. If you are one of the countless legions who carry a St. Christopher medal, and yet ride rough shod at eighty miles an hour, or rush across the street while the light is still red—well, you just don't know St. Christopher, and he is not with you to protect you on your journey. You might as well carry a rabbit's foot. The drawings and end papers by Berkeley Williams are splendid.

—A. I. D.



Notes

Father Superior returned to the mother house after his annual visitation to Mount Calvary Monastery, Santa Barbara; he also had short visits at both Saint Andrew School and Margaret Hall School, Versailles, Kentucky.

Father Kroll attended the annual pre-Advent conference of the Oblates of Mount Calvary, St. Luke's Chapel, Hudson Street, New York; preached a mission at Emmanuel Church, Winchester, Kentucky.

Father Packard gave an address on the Liberian Mission at The General Theological Seminary, New York; conducted a school of prayer at St. Simon's Church, Rochester, New York.

Father Hawkins preached at St. Saviour's Church, Sunbury-on-Thames, England; sailed for this country, November 30.

Father Bessom gave a talk on the Liberian Mission at Grace Church, Mohawk, New York.

Father Gunn conducted a clergy conference for the Diocese of Albany, Albany, New York.

Father Taylor preached at Grace Church, Cobleskill, New York; held a quiet day at Grace Church, Millbrook, New York.

Father Stevens conducted a mission at St. Mark's Church, Springfield, Vermont.

Father Terry conducted an acolytes' service and preached the following Sunday at St. James' Church, Long Branch, New Jersey.

Intercessions

Please join us in praying for:—

Father Packard holding a meeting with associates of the Order at Christ Church, Palmyra, New Jersey, December 16-17.

Father Hawkins conducting a retreat for the Sisters of St. Margaret and associates at Trinity Church, New York City, December 7-8.

Father Parker preaching on Christmas Day at St. Nicholas' Church, Boston, England; returning to the mother house, January 4, 1951.

Father Bessom giving a talk on the Liberian Mission at St. Mary's Church, Cold Spring, New York, December 10.

An Ordo of Worship and Intercession

December 1950 - January 1951

- Saturday V Mass of St Mary W gl col 2) Advent i 3) of the Holy Spirit—for the Oblates of Mount Calvary
- 3d Sunday in Advent Semidouble V col 2) Advent i 3) of St Mary cr pref of Trinity—for ordination candidates
- Monday V Mass of Advent iii col 2) Advent i 3) for the faithful departed 4) of St Mary—for the Confraternity of the Love of God
- Tuesday V Mass of Advent iii col 2) Advent i 3) of St Mary—for the Order of Saint Helena
- Ember Wednesday V Mass a) of Ember Day col 2) Vigil of St Thomas 3) Advent i LG Vigil or b) of Vigil col 2) Ember Day 3) Advent i LG Ember Day—for the Priests Associate
- St Thomas Apostle Double II Cl R gl col 2) Advent i cr pref of Apostles—for all in doubt and perplexity
- Ember Friday V col 2) Advent i 3) of St Mary—for the Seminarists Associate
- Ember Saturday V col 2) Advent i 3) of St Mary—for social and economic justice
- 4th Sunday in Advent Semidouble V col 2) Christmas Eve 3) Advent i cr pref of Trinity—for the conversion of sinners
- Christmas Day Double I Cl W gl cr pref of Christmas till Epiphany unless otherwise directed in 3d Mass LG of Epiphany—thanksgiving for the Incarnation
- St Stephen Deacon M Double II Cl R gl col 2) Christmas cr—for persecuted Christians
- St John the Evangelist Double II Cl W gl col 2) Christmas cr—for the Society of Saint John the Evangelist
- Holy Innocents Double II Cl V col 2) Christmas Tract instead of Alleluia cr—for children in institutions
- St Thomas of Canterbury BM Double R gl col 2) Christmas cr—for Christian reunion
- Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—for Saint Andrew's School
- Sunday after Christmas Semidouble W gl col 2) St Silvester BC 3) Christmas cr—for the Companions of the Order of the Holy Cross
- January 1 Circumcision of Our Lord Double II Cl gl col 2) Christmas cr—for renewed dedication to God
- 2 Holy Name of Jesus Gr Double gl col 2) Octave of St Stephen cr—for the Community of the Holy Name
- 3 Octave of St John Simple W gl col 2) of St Mary 3) for the Church or Bishop pref of Apostles—for Christian family life
- 4 Octave of Holy Innocents Simple R gl col 2) of St Mary 3) for the Church or Bishop Gradual with Alleluia—for the ill and suffering
- 5 Vigil of the Epiphany Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for the Servants of Christ the King
- 6 Epiphany of Our Lord Double I Cl W gl cr pref of Epiphany through the Octave—for the Liberian Mission
- 7 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—for parents, guardians and teachers
- 8 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for the peace of the world
- 9 Within the Octave Semidouble W Mass as on January 8—for the bishops of the Church
- 10 Within the Octave Semidouble W Mass as on January 8—for Mount Calvary Monastery
- 11 Within the Octave Semidouble W Mass as on January 8—for the Confraternity of the Christian Life
- 12 Within the Octave Semidouble W Mass as on January 8—for the bereaved
- 13 Octave of the Epiphany Gr Double gl cr—for those in the armed forces
- 4 2nd Sunday after Epiphany Semidouble G gl col 2) St. Hilary BCD cr pref of Trinity—for catechumens and hearers
- 5 Monday G Mass of Epiphany ii col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the faithful departed
- 6 Tuesday G Mass of Epiphany ii col 2) of St Mary 3) for the Church or Bishop—for religious vocations

From the Business Manager ..

Do You Know The Man?

Here in the Press office we are facing a desperate situation. We need a man who would be willing to work for us at a nominal stipend plus board, room and laundry. He should be able to take dictation and type, and to do simple book-keeping. He should be able to adjust himself to country life. A "retired" business man who would like to serve our Lord and His Church would probably be happy in such a job. Please write to Father Superior if you have any one to suggest for this work.

Qualifications

In addition to qualifications noted above, whoever answers the "call" should not have a serious physical handicap as the hills and stairs at Holy Cross are something! Nor should he be on a special diet. We have an abundance of good plain food, but nothing fancy. Social life, as in all very small communities, is limited. Most of us do a great deal of reading. As an extern, (one who lives in a monastery but is not a member of the Community), he would have to be willing to amuse himself much of the time.

Catch

Dick Myers is the boy who wraps and mails your orders. The other day we went fishing. Dick landed a Largemouth Bass weighing 4½ pounds and measuring 20 inches. And that was the extent of "our" catch.

Be Merciful

Every year, for about ten days before Christmas, we receive Press orders and

Magazine subscriptions with the instructions, "Send at once", "I must have this in time for Christmas", "Rush this order", etc. We do our best, but all of us would be far happier if Christmas orders and Subscriptions arrived not later than December 10th.

You Were Remembered

Just the other morning I had the joyous privilege of offering the Holy Sacrifice on behalf of all subscribers and readers of the HOLY CROSS MAGAZINE. While it is impossible to mention all by name, you were included in the general intention. If you should have any special intentions, just write a brief note and the Fathers and Brothers will gladly pray for you.

Note

This is written on a cold and rainy morning as I am rushing to meet a printer's deadline. After dinner I will be leaving to take Sunday services at Lake Delaware—up in the Catskills. One of the Brothers says it is snowing up there, and that I had better take snow shoes.

Greeting

Although a dark November morning makes it difficult to "feel" the old Christmas spirit, please accept sincere good wishes for a Holy Christmas and a Blessed New Year.

Cordially yours,
FATHER DRAKE.

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